of which he did not use and the other confided to a tailor to press and "clean." The rapid shrinkage of the pair in use soon revealed the technique of the tailor's wife, scrubbing them with the other clothes. Pressing is little required by the townspeople, and the tailors, with their fire-heated irons, carry out this task. 296

There are three barbers with shops in the bazar, and one of them, Hajji Mustafa, darwish and town extrovert, will require later attention. The barber's shop is typically a booth, equipped with a few benches like those of the chaykhanas for clients in waiting and a plain wooden chair on which the customer is shaved or tonsured. That of Hajji Mustafa is gaudily decorated with a portrait of the founder of his order, Shaykh 'Abd al-Qadir al-Jilani, photographs of actresses selected from Egyptian periodicals, and some other scraps of paper and notices. In addition, Hajji Mustafa's shop boasts a wooden board on which someone has painted "Modern Barber Shop" in Arabic, of interest not only because the "Modern" is a town joke, but because it is one of the few establishments in the bazar graced with a sign. The barber's tools, stored in a metal case, include hand-clippers, scissors, combs, a straight razor, some bits of soap, a mirror, and a bottle of cologne, all obtained through the general merchants. Often the barber is called to the home of a wealthier client, and this kit accompanies him. The barber's occupation is unprofitable, inasmuch as most persons shave themselves and hair-cutting 305 [532] [522]

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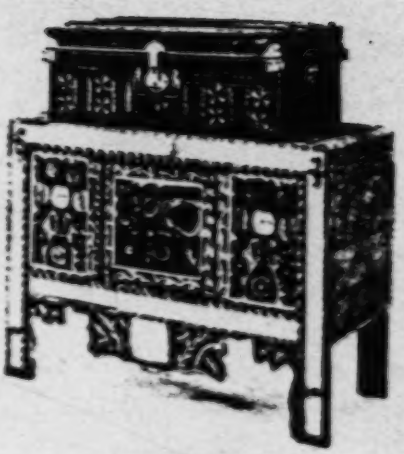

Fig. 27. Tin chest (E. 2279) on top of wooden bridal chest (E. 2278) with painted glass front showing Muhammed's riding animal *Burāq*. Topzawa.

352 415 decorative. At the side of them stood their predecessors, still used by the women and children of the house: blue, green or red painted tin chests (E. 2279). The key, *kʷlle*, to the padlock to each of them was carried by the owner of the chest in her little vest to which it was attached by a safety-pin. These chests represented practically the only private sphere the women had to which others had no access. There was also an example of the wooden chest with legs, *ṣnūq* (E. 2278). Made in the *silq* of Sulaimani by craftsmen using as material wood from packing cases, with a garishly painted glass front, the panels of which were decorated with bouquets of flowers, fruit, and Muhammed's riding animal with a woman's head, Burāq, it had reached here about a year ago as part of a bride's dowry and had ended in a corner of the middle storeroom. The beds also moved about a good deal in this cultural pattern, which must originally have been based on the tent and its keeping up of objects[34].

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513 352 The one bed was left to me; the two sons of the house usually slept in the two others. The rest of the family slept on the floor. The original strangeness of the bed was further stressed by the fact that they were never made. During the daytime the bedclothes were rolled together and stacked with the wadded mattresses and blankets, with or without linen covers, used by the rest of the family, the whole being covered over in one big heap. In the evening whilst the pallets for the rest of the families were being prepared, the beds were made in the area of the house in which one had decided to sleep. There, for the night, was the bedroom. The greater utilization of the store room must also be viewed with this flexibility in the use of the dwelling. In the store room were kept not only a stock of necessities like food and drink but also articles of value. Things we should have on show or lying easily accessible

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Fig. 89. Fragment of star-shaped tile painted in polychrome "Minai-ware". Found in Rayy. Early 13. century. (Ralph Pinder Wilson, Islamic Art, London 1957, fig. 28). Mother nursing child in a cradle like the Kurdish *kyelka*.

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that they can be taken on horseback[19], a thing I also saw done by some passing nomads in Kurdistan. It is depicted by Bishop[20] as an Iranian-Bactrian cradle, and Ploss mentions its use in Iran[21]. Toy cradles made of clay and wood show that this type is also to be found with the Tajiks and Uzbeks[22]. It is met with in Bokhara[23], and the Third Danish Central Asian Expedition brought one back from Afghanistan (E. 1968). They are also in use with the Uigurs, Ferghana[24] and the Kirghiz[25].

Urine tubes of the Kurdish type have been brought back from Turkestan (Q. 72–73). The same type of tube is depicted by Le Coq[26]. Urine tubes (E. 2081–82) were brought back with the cradle from Afghanistan (E. 1968). Such "tubes à urine en bois et en os" are illustrated from Georgia by Pokrowski[27], are mentioned from Armenia by Virchow[28] and from the Crimea by Loreni[29]. The Kirghiz[30] use them and make them out of the bones of sheep.

Ploss mentions Russian Armenia as the area in which this cradle type originated[31], though this can hardly be correct. It is more probable that its origin must be sought among peoples in Central Asia for whom its portability must have been a most important feature. In my opinion, the rockers are secondary, as with the Kirghiz that feature is lacking in this kind of cradle[32], and the heavy carrying pole, by which the cradle can be lifted, is primary. It is thus a form of portable cradle allied to the cradle trough characteristic of reindeer nomadism, extending from the Lapps in the west to the Indians of the North Pacific coast in the east[33], where it meets another pattern of carrying cradle, the cradle board, that is linked with the snowshoe culture widespread among Ameridians from the Algonkians in the north to the Araucanians in the south, with an offshoot to the Ainos in the northern islands of Japan[34]. Beside the cradle board, basin-shaped cradles of the "sitting type"[35] are found in northern California.

In north and central Asia there are also portable cradles with devices related to the urine tubes in the Kurdish *kyelka*. Concerning the Ostyak Pokrowski says that in the oval, box-shaped, portable cradle made of pliable wooden or bark sheets, a box filled with sawdust is placed. If the child is a male, his penis is covered by a piece of bark designed to direct the flow of urine to the foot of the cradle, where it is quickly absorbed by the sawdust[36]. Similar pieces of bark form part of the

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854 171 tangular in form with a flat wooden base and trellised sides, so that a crate results[31], evinces the same principle as the Kurdish hanging cradle. In its simplest and most primitive form this stationary hanging cradle was brought back from the Lurs. It possesses features of both the transportable *byeška* and the stationary frame cradle. The Luristan cradle (E. 289) consists of a "rocking board" composed of two parallel pieces of bamboo to which the child must have been fastened in order to remain lying and particularly to retain the urine tube in position. The cradle has cords at each end and is suspended from a transverse pole resting on two forked sticks[32]. There are two examples of urine tubes, pipe-shaped for a male child (E. 291), and formed like an open canal for a female (E. 290). According to report they are not placed vertically as in the Kurdish *byeška*, but horizontally as in Kalmuk cradles.

Of the three types of cradles used in Kurdistan, all of which are also used in Iran, the portable one [171] seems to be a nomadic element deriving from the nomad tribes of Central Asia, the hammock cradle seems to be an Iranian-Arab element, whilst the stationary hanging cradle in a frame points towards India.

854 In the Kurdish *byeška* the child was only kept in and fastened to it at night, and in the two other types of cradle only by day as long as it slept. The child awake was carried around by bigger sisters or lay in the arms of sitting women. Out in the villages one always saw the slightly larger girls with a smaller child on their backs. Even a sick child, in one case a very sick child, is considered better placed

Fig. 91. Mother and child. Evening in a house viewed through the eyes of a 13 years old boy. Sulaimani.

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